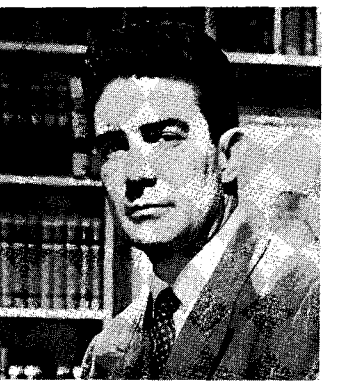
THE
Dan Smoot Report

Vol. 10, No. 9 (Broadcast 445) March 2, 1964 Dallas, Texas



DAN SMOOT

OUTLAWING GOD

"The germ of dissolution of our federal government is in the . . . federal judiciary; an irresponsible body . . . working like gravity . . . gaining a little today and a little tomorrow, and advancing its noiseless step like a thief, over the field of jurisdiction, until all shall be usurped from the States, and the government of all be consolidated into one . . . . When all government . . . in little as in great things, shall be drawn to Washington as the centre of all power, it will render powerless the checks provided of one government on another, and will become as venal and oppressive as the government from which we separated . . . ." —Thomas Jefferson[1]

On February 18, 1964, the Cornwall-Lebanon Suburban Joint School Board ordered public schools under its jurisdiction (seven small, rural schools in central Pennsylvania) to have children spend 15 minutes a day reading the Bible "for literary and historical purposes." The American Civil Liberties Union (on behalf of one parent in the district) has demanded a court injunction against the school board, seeking to outlaw the order. Hearings on the case began in federal court at Lewisburg, Pennsylvania on February 24, 1964.[2] In September, 1963, the Attorney General of West Virginia ruled that silent prayer in public schools is illegal, though silent meditation is not. Here is the ultimate in political thought control.[3]

These are two, in a long series of incidents which followed the Supreme Court's New York Prayer Case decision of June, 1962. The schools of America are being reduced to the level of communist schools. Under pretext of protecting freedom of religion, the Supreme Court has destroyed the freedom of millions of school children to recognize, or even learn about, the Source whence the liberties of our people came. Pretending to enforce a separation of church and state, the court has illegally assumed authority to banish from public schools all established faiths and forms of worship, and has, in effect, decreed agnosticism as the officially-approved religion of the United States. A small minority of children in school may discuss the doctrines of atheism, proclaim themselves agnostics, show irreverence toward God, or even blaspheme His name; but the preponderant majority of children who want spiritual nourishment may not speak a word to God.

THE DAN SMOOT REPORT, a magazine published every week by The Dan Smoot Report, Inc., mailing address P. O. Box 9538, Lakewood Station, Dallas, Texas 75214; Telephone TAylor 1-2303 (office address 6441 Gaston Avenue). Subscription rates: $10.00 a year, $6.00 for 6 months, $18.00 for two years. For first class mail $12.50 a year; by airmail (including APO and FPO) $14.50 a year. Reprints of specific issues: 1 copy for 25¢; 6 for $1.00; 50 for $5.50; 100 for $10.00 — each price for bulk mailing to one person. Add 2% sales tax on all orders originating in Texas for Texas delivery.

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Nothing could more surely destroy the foundation of our civilization than this drive to outlaw God. The drive has had frightening success — primarily because of the widespread ignorance (in Congress and among our intellectual and religious leaders) of the meaning of our Constitution.

The Constitution created a contractual, limited form of government. The Constitution was the contract. The parties to it were the people and their servant, the federal government. The people reserved the power to change the contract at will (through specified amendment procedures). The servant of the people (the federal government) was given no authority or leeway to alter the contract, but was strictly bound by all its provisions, whether government officials liked the contract or not. The contract (Constitution) contains no general grant of power enabling federal officials to do something which is not specifically authorized but which *officials* deem necessary.[4] The contract listed *all* powers granted to the federal government, clearly denying it power not specifically granted. Since the Constitution did not authorize the federal government to infringe any human freedoms that a bill of rights might seek to protect, there was no need for a bill of rights. Moreover, including a bill of rights to enumerate *certain* freedoms which the government *could not infringe* might imply that the government *could infringe* any freedoms not enumerated.[5]

Hence, the Founding Fathers wrote the Constitution in 1787 without any specific bill of rights; but the people of the new nation were so afraid of a strong, centralized government — so jealous of their God-given freedoms and of the sovereign rights of their home states — that there was strong opposition to the Constitution. George Washington helped overcome this opposition by suggesting that the desired guarantees of human freedom could be added to the Constitution, by amendment, after it was ratified and adopted. In his first inaugural address, April 30, 1789, President Washington recommended that Congress consider the problem of proposing constitutional amendments which would constitute a bill of rights.

In the first session of the First Congress (1789), James Madison (then a U. S. Representative from Virginia) introduced in the House a series of resolutions proposing constitutional amendments,

"To quiet the apprehension of many, that without some such declaration of rights the government would assume, and might be held to possess, the power to trespass upon those rights of persons and property which by the Declaration of Independence were affirmed to be unalienable . . . ."[6]

Madison proposed 17 amendments. Congress rejected 5, submitting 12 to the states for ratification. The states ratified 10 of the 12. These first ten amendments to our Constitution (proposed by Congress on September 25, 1789, ratified on December 15, 1791) came to be known as the American Bill of Rights.

The religious-freedom provision of the First Amendment says:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . . ."

Joseph Story was a contemporary of the men who wrote the First Amendment and of the people who adopted it as part of the Constitution. Story was a Justice of the United States Supreme Court for 34 years — 1811 to 1845. In his three-volume *Commentaries on the Constitution of the United States* (published 1833), Justice Story said that the purpose of the "religious" section of the First Amendment was *not* to discredit the then existing State establishments of religion, but merely "to exclude from the *National Government* all power to act on the subject." He said:

"It was impossible that there should not arise perpetual strife and perpetual jealousy on the subject of ecclesiastical ascendency, if the national government were left free to create a religious establishment. The only security was in extirpating the power . . . .

"Thus, the whole power over the subject of religion is left exclusively to the State governments, to be acted upon according to their own sense of justice and the State constitutions."[7]

Justice Story explained that the "establishment clause," while restraining Congress from giving preference to any denominational group of the

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Christian faith, was not intended to withdraw the Christian religion as a whole from the protection of Congress, saying:

"Probably at the time of the adoption of the Constitution, and of the [First] amendment . . . the general if not the universal sentiment in America was, that Christianity ought to receive encouragement from the state so far as was not incompatible with the private rights of conscience and the freedom of religious worship.

"An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation."[7]

One constitutional amendment which James Madison proposed in the First Congress (1789) — but which the Senate rejected, and which, therefore, was never submitted to the states for ratification — read:

"The equal rights of conscience, the freedom of speech or of the press, and the right of trial by jury in criminal cases, shall not be infringed *by any State*."[6]

In short, before the Bill of Rights was submitted to the states, Madison specifically raised the question whether its limitations on the power of government should limit *state* governments. The First Congress decided that the limitations should apply only to the federal government. The first ten amendments were ratified, with this clear understanding.[6] The Supreme Court, in several decisions (beginning with the opinion by Chief Justice John Marshall in *Barron versus Baltimore,* 1833), upheld the obvious: that the Bill-of-Rights' limitations upon the power of government applied only to the federal government.[6]

The Fourteenth Amendment (though illegally submitted by Congress and never legally ratified by the States)[8] was proclaimed adopted on July 20, 1868. The Fourteenth Amendment reopened constitutional questions which had long since been settled, and created new ones. Section I of the Fourteenth Amendment contains (1) the *privileges or immunities* clause, (2) the *due process* clause, and (3) the *equal protection* clause, which have caused most of the trouble:

"No State shall make or enforce any law which shall abridge the *privileges or immunities* of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, *without due process of law;* nor deny to any person within its jurisdiction the *equal protection of the laws.*"

Almost immediately, it was contended that these clauses of the Fourteenth Amendment absorbed the Bill of Rights and extended its limitations to include state governments. The Slaughter-House Cases of New Orleans (decided by the Supreme Court in 1873) made the first test of this contention.

The Slaughter-House Cases involved a group of butchers in New Orleans who challenged a Louisiana law which granted to one corporation the exclusive privilege of butchering cattle in New Orleans. The butchers said the State of Louisiana abridged their privilege to be butchers, and denied them liberty without due process of law. However much sympathy there might have been with butchers trying to fight a state-granted monopoly of their occupation to one private firm, the Supreme Court in 1873 felt that the Slaughter-House Cases were actually being pressed by persons whose real purpose was,

to centralize "in the hands of the Federal Government large powers hitherto exercised by the States . . . . This expansive alteration of the Federal System was to have been achieved by converting the rights of the citizens of each State as of the date of the adoption of the Fourteenth Amendment into privileges and immunities of United States citizenship . . . ."

To have fostered such intentions, the Court declared, would have been "to transfer the security and protection of all the civil rights . . . to the Federal Government . . . to bring within the power of Congress the entire domain of civil rights heretofore belonging exclusively to the States," and to "constitute this court a perpetual censor upon all legislation of the States, on the civil rights of their own citizens, with authority to nullify such as it did not approve . . . .

"[The effect of] so great a departure from the structure and spirit of our institutions . . . is to fetter and degrade the State governments by subjecting them to the control of Congress, in the exercise of powers heretofore universally con-

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ceded to them of the most ordinary and fundamental character."[9]

In that 1873 decision, the Supreme Court emphatically rejected the doctrine that the Fourteenth Amendment had altered the meaning or application of the first ten amendments, saying that the *sole* purpose of the Fourteenth Amendment was "the freedom of the slave race."[9]

In 1877 (*Munn versus Illinois*), the court reaffirmed the constitutional doctrine enunciated in the Slaughter-House Cases of 1873 — refusing to interpret the due process clause of the Fourteenth Amendment as invalidating State legislation regulating rates charged for transportation and warehousing of grain. In the 1877 decision, Justice Waite said:

"We know that this power [of rate regulation] may be abused; but . . . . for protection against abuses by [state] legislatures the people must resort to the polls, not to the courts."[10]

Between 1877 and 1907, the court decided at least twenty cases, reaffirming the dictum that the Fourteenth Amendment did not extend the prohibitions of the Bill of Rights against state governments; but the position of the court on this point began to weaken at the turn of the century.

In 1905 (*Lochner versus New York*), the Supreme Court overturned a New York State law regulating working hours in bakeries, on the grounds that the law violated the due process clause of the Fourteenth Amendment, by denying laborers the right to contract as they pleased for the sale of their own labor. Justice John Marshall Harlan dissented in prophetic words:

"No evils arising from . . . [state] legislation could be more far reaching than those that might come to our system of government if the judiciary, abandoning the sphere assigned to it by the fundamental law, should enter the domain of legislation, and upon grounds merely of justice or reason or wisdom annul statutes that had received the sanction of the people's representatives . . . ."[11]

Finally, in 1925, the Supreme Court (*Gitlow versus New York*) accepted the doctrine that the Fourteenth Amendment had absorbed the Bill of Rights, extending the prohibitions of the First Amendment to state governments, thus giving the Supreme Court supervisory powers over state legislation. In this Gitlow case, the court said:

"For present purposes we may and do assume that freedom of speech and of the press — which are protected by the First Amendment from abridgement by Congress — are among the fundamental personal rights and 'liberties' protected by the due process clause of the Fourteenth Amendment from impairment by the States."[12]

In 1937, the Supreme Court began to weaken the doctrine of *Stare Decisis*. *Stare Decisis* is an abbreviation of a Latin expression which means, "to stand by decisions and not to disturb settled matters." In law, it means the policy, on the part of courts, of following principles laid down in previous decisions, unless they contravene the ordinary principles of justice.

The doctrine of *Stare Decisis* was essential in the development of the English common law — and of all law in the United States. In any free, civilized society, citizens must know, with reasonable certainty, what the law of the land is, else it is impossible for them to be law-abiding. When the highest court reverses its own decisions, it is saying that what was legal yesterday is illegal today but may again be legal tomorrow, depending on how the court feels about it. When such a state of affairs prevails for long, even the most civilized nation will become a lawless society, kept orderly only by force of dictatorship.

In 1937, the Supreme Court began to lay the groundwork for such a condition in America, when it started repudiating the ancient doctrine that it must follow the precedent of its own decisions. Between March 27, 1937, and June 14, 1943, the Supreme Court reversed earlier decisions of the court on constitutional questions in fourteen different cases.[13]

In 1944, Supreme Court Justice Owen Roberts (dissenting in *Smith versus Allwright,* which reversed a previous court decision), said the court's frequent reversals of earlier decisions tends to bring adjudications of the Supreme Court "into the same class as a restricted railroad ticket, good for this day and train only."[14] Justice

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Felix Frankfurter also began dissenting, in 1944, saying that the court was discrediting itself by reversing its own decisions.[14] This criticism from within the court slowed down the erosion of the great principle of *Stare Decisis* — until Eisenhower made Earl Warren Chief Justice, in 1953.

In the *Brown versus School Board* (school segregation case) decision on May 17, 1954, Warren (supported by all other members of the court) dealt a death blow to the doctrine of *Stare Decisis* and to several other basic principles of adjudication.

On previous occasions when the court reversed itself, the justices at least pretended to follow honest conviction about what the Constitution means. In the school segregation case, Warren inferentially admitted that the court had no constitutional grounds for its decisions—admitted that the Fourteenth Amendment, as written, was not intended to affect the operation of public schools.[15] Warren said, however, that in view of "modern" sociological information he felt that the Fourteenth should be *interpreted* as affecting racial segregation in schools.[15] Warren cited various writings of socialists and communist-fronters as the modern authorities on whom he was relying, in preference to the Constitution.[16]

In the school segregation decision, the Supreme Court employed the false doctrine that the Fourteenth Amendment absorbed the Bill of Rights; it abandoned the principle of *Stare Decisis* by reversing a previous Supreme Court decision; and it also fabricated a *new* doctrine — that the court can change the Constitution at will, without regard to law, intrinsic meaning, or precedent.

From the time that decision was handed down until the time when the people of America demand that Congress correct the situation, we actually have no Constitution at all. We are at the mercy of the judicial oligarchy.

On June 25, 1962, that oligarchy — in the New York School Prayer Case decision — abolished a most cherished and important right of all the people of America: the right to teach a reverence for God to their own children in their own schools.

New York Prayer Case Decision

In 1951, the New York State Board of Regents prepared a 22-word, non-denominational prayer which members felt could be said in public school classrooms without offense to anyone. The Board did not order any school system to use the prayer, but approved its use, provided that no child would be coerced to say the prayer or even listen to it. In 1958, the Board of Education of Union Free School District No. 9, New Hyde Park, Long Island, New York, adopted the Regents Prayer. On January 22, 1959, five parents in the district brought suit against the School Board, to outlaw use of the prayer. Losing their case in lower courts and in the New York Court of Appeals, the complaining parents appealed to the United States Supreme Court.[17]

In a 6-1 decision, the court, on June 25, 1962, held that use of the Regents Prayer in a public school violated the "establishment clause" of the First Amendment, "as reinforced by provisions of the Fourteeenth Amendment."[18] Dissenting from this decision, Supreme Court Justice Potter Stewart said:

"The court says that in permitting school children to say this simple prayer, the New York authorities have established 'an official religion' . . . . I cannot see how an 'official religion' is established by letting those who want to say a prayer say it. On the contrary, I think that to deny the wish of these school children to join in reciting this prayer is to deny them the opportunity of sharing in the spiritual heritage of our Nation . . . ."[18]

Actually, if New York authorities had made a *denominational* prayer *compulsory* in all public schools, they would not have violated any portion of the federal Constitution; and federal courts would have had no valid jurisdiction to do anything about it, because neither the First Amendment nor any other portion of the Constitution prohibits *state governments* from doing anything

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with regard to religion. If any school board or other agency of state government does something that citizens do not like, the recourse of the citizens is *not* the federal courts or any other branch of the federal government. Their legitimate relief is in state courts or at the polls, where, if a majority wishes, they can repudiate state officials who have offended them. As Supreme Court Justice Waite indicated in 1877, and as Justice Harlan indicated in 1905 — when federal courts intervene in a *State* affair to give citizens relief from actions by a State government, they are destroying our constitutional system, building the federal government into a power colossus that will do infinitely more harm than state governments could possibly do.

Aftermath

Officials of the National Council of Churches,[19] and other befuddled churchmen,[20] supported the Prayer Case decision, ignorantly calling it a legal enunciation of the "separation of church and state" doctrine (which is not an American constitutional doctrine at all). They said the decision applied only to an "official prayer" in one New York school district, and would have little effect elsewhere. The forces which fought for the Prayer Case decision knew better. They instantly seized upon the decision as a springboard for initiating cases not only to outlaw every vestige of religious ceremony or recognition of God, but also *teaching about* religion in public schools.

Leo Pfeffer (general counsel for the American Jewish Congress) and the New York Civil Liberties Union were prominent in support of the five parents who objected to the New York Regents Prayer. On June 25, 1962, Mr. Pfeffer predicted that *all* religious practices — even the *teaching about religion without sectarian bias* — would be outlawed as a result of the court's New York Prayer Case decision.[19] On June 25, 1962, Mr. George E. Rundquist, Executive Director of the New York Civil Liberties Union, made a similar statement.[21]

The American Jewish Congress, the American Civil Liberties Union, and similar groups are determined to force upon this nation a perversion of our Constitution, abandonment of our spiritual heritage, and a vicious educational blackout. Forcing ignorance of religion upon our children will rob them of a priceless heritage. Since the dawn of civilization, religion has been the most powerful force in the development of all that is worthwhile in man's culture.

Technically, a court decision applies only to the case decided; but many school officials (because of their ignorance of the Constitution, or because of their cowardice about "controversy") rushed to "comply with the Supreme Court decision," though no decision affecting their schools has been made. Others, who tried to maintain established practices of Bible reading or public prayer in the schools, have been sued.

Note a few developments since the Prayer Case decision of June, 1962. On August 29, 1962, James E. Allen, New York Commissioner of Education, ruled that public school children could not recite the fourth stanza of *The Star Spangled Banner* because the verse contains such references to God as "heaven-rescued land," "the Power that hath made and preserved us a nation," and "In God is our trust."[22] On June 19, 1963, the American Civil Liberties Union filed suit in Los Angeles, claiming that recitation of the Pledge of Allegiance in school classrooms is unconstitutional, because the Pledge contains the phrase "under God."[23] On June 28, 1963, Arthur J. Sills, New Jersey Attorney General, ruled that it was illegal for children in New Jersey public schools to read Bible verses *voluntarily* or to recite the Lord's Prayer.[24] On August 7, 1963, the New York Commissioner of Education, ordered New York schools to cease reading the Bible in classrooms, and forbade recitation or singing of the fourth stanza of *America.*[25] On August 13, 1963, the County Counsel of Sacramento County, California, ruled that prayers in public schools — even the saying of grace before cookies and milk by kindergarten children — are unconstitutional.[26] On September 20, 1963, the County Counsel of Los Angeles ruled that a 15-word grace before meals, recited by children in a Long Beach nursery

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school, was unconstitutional.[27] On November 4, 1963, the school board of Red Wing, Minnesota, ruled that public schools could no longer sponsor traditional baccalaureate services for graduating classes; that Easter and Christmas programs should not be called by those names; that there could be no Bible readings or dramatizations of Bible stories; and that gift Bibles could not be distributed to children in the schools.[28]

What To Do

There have been many proposals (in Congress and elsewhere) for a constitutional amendment to permit prayer in public schools. Such proposals are dangerous and unnecessary. A constitutional amendment authorizing prayer in schools implies that the present Constitution outlaws prayer. That is not so. Such an amendment would give the federal government *constitutional* authority to meddle in public school affairs, which it does not now have, although it does meddle illegally.

Article 3, Section 2, Clause 2 of the Constitution says:

". . . the supreme Court shall have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such Regulations as the Congress shall make."

This means that the Supreme Court has no authority to hear any case on appeal unless Congress has specifically granted such authority. This rule was first enunciated by the Supreme Court in 1796, in the case of *Wiscart versus Dauchy.*[29] Chief Justice John Marshall reaffirmed the rule in 1810 in the case of *Durousseau versus United States.*[29] It was reaffirmed in 1868 when the Supreme Court in the McCardle Case, laid down the doctrine that:

The power of Congress to make exceptions to the court's appellate jurisdiction has . . . become . . . a plenary power to bestow, withhold, and withdraw appellate jurisdiction, even to the point of its abolition. And this power extends to the withdrawal of appellate jurisdiction even in pending cases.[29]

The doctrine was again reaffirmed in 1908 when, in *United States versus Bitty,* the Supreme Court held that *there is no right to appeal to the Supreme Court except as an act of Congress confers it.*[29]

Congress has never granted the court appellate jurisdiction in educational and religious matters.

So, Congress should simply pass a law saying that the Supreme Court never has had, does not have, and shall not have apellate jurisdiction in any case affecting educational or religious matters. To make certain of eliminating damage already done by federal court action in this field, the law should declare all previous court decisions, affecting religious and educational matters, null and void.

WHO IS DAN SMOOT?

Born in Missouri, reared in Texas, Dan Smoot went to SMU in Dallas, getting BA and MA degrees in 1938 and 1940. In 1941, he joined the faculty at Harvard as a Teaching Fellow in English, doing graduate work for a doctorate in American Civilization.

In 1942, he left Harvard and joined the FBI. As an FBI Agent, he worked for three and a half years on communist investigations in the industrial Midwest; two years on FBI headquarters staff in Washington; and almost four years on general FBI cases in various parts of the nation.

In 1951, Smoot resigned from the FBI and helped start Facts Forum. On Facts Forum radio and television programs, Smoot spoke to a national audience, giving *both* sides of controversial issues.

In July, 1955, he resigned and started his present independent publishing and broadcasting business — a free-enterprise operation financed entirely by profits from sales: sales of *The Dan Smoot Report,* a weekly magazine; and sales of a weekly news-analysis broadcast, to business firms, for use on radio and television as an advertising vehicle. The *Report* and the broadcast give only *one* side in presenting documented truth about important issues — the side that uses the American Constitution as a yardstick. The *Report* is available by subscription; and the broadcasts are available for commercial sponsorship, anywhere in the United States.

If you think Dan Smoot is providing effective tools for Americans fighting socialism and communism, you can help immensely — by helping him get more customers for his *Report* and broadcasts.

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FOOTNOTES

(1) *The Writings of Thomas Jefferson,* The Thomas Jefferson Memorial Association, Washington, D. C., 1905, Letter to Charles Hammond, August 18, 1821, Vol. XV, pp. 331-2

(2) AP story from Lewisburg, Pa., *The Dallas Morning News,* February 24, 1964, Section 1, p. 7

(3) *The National Observer,* September 30, 1963, p. 12

(4) James Madison in *The Federalist Papers* No. 41

(5) Alexander Hamilton in *The Federalists Papers* No. 84

(6) *The Constitution of the United States of America: Analysis and Interpretation; Annotations of Cases Decided by the Supreme Court of the United States to June* 30, 1952, prepared by the Legislative Reference Service, Library of Congress, edited by Edward S. Corwin, 1953, pp. 749-51, hereafter referred to as Senate Document No. 170

(7) Senate Document No. 170, pp. 758-9

(8) For detailed discussion of the history of the Fourteenth Amendment, see this *Report,* "The Fourteenth Amendment," January 7, 1963.

(9) Senate Document No. 170, pp. 965-6

(10) Senate Document No. 170, p. 972

(11) Senate Document No. 170, pp. 977-8

(12) Senate Document No. 170, p. 757

(13) Senate Document No. 170, p. 565

(14) Senate Document No. 170, p. 566

(15) *Segregation in the Public Schools: Opinion of the Supreme Court of the United States in the Cases of Oliver Brown, et al . . .,* Senate Document No. 125, 1954

(16) *The Supreme Court's "Modern Scientific Authorities" in the Segregation Cases,* speech by U. S. Senator James O. Eastland (D., Miss.), May 26, 1955, containing official records from the files of the House Committe on Un-American Activities

(17) *Supreme Court of the United States, October Term,* 1961, *No.* 468: *Brief of Respondents*

(18) *U. S. News & World Report,* July 9, 1963, pp. 42-4

(19) *The New York Times,* June 26, 1962, p. 17

(20) "19 Church Leaders Hail Prayer Ruling," *The Dallas Morning News,* July 12, 1962, Section 1, p. 9

(21) *The New York Times,* June 26, 1962, pp. 1, 17

(22) *The New York Times,* August 30, 1962, p. 1

(23) AP dispatch from Los Angeles, Calif., *The Dallas Morning News,* June 20, 1963, Section 1, p. 3

(24) Special to the Times from Trenton, N. J., *The New York Times,* June 29, 1963, p. 25

(25) AP dispatch from Albany, N. Y., *The Shreveport Journal,* August 8, 1963, p. 8B. The Fourth Stanza of *America:* "Our fathers' God to thee, Author of Liberty, To thee we sing. Long may our land be bright With freedom's Holy Light, Protect us with Thy might, Great God our King."

(26) UPI dispatch from Sacramento, Calif., *The Los Angeles Times,* August 14, 1963

(27) *The Los Angeles Times,* September 21, 1963, pp. 1, 8

(28) *The Des Moines Register,* November 9, 1963, reprinted in *National Defender,* Daughters of the American Revolution publication, January, 1964

(29) Senate Document No. 170, pp. 614-5

WHAT YOU CAN DO

Washington officialdom uses your taxes for programs that are creating vast cesspools of waste and corruption — and dragging our Republic into the quicksands of socialism. What can you do about it?

You can help educate and arouse the people who elect men responsible for harmful programs of government. When enough other Americans know and care as you do, political action to restore our Republic will come.

If *The Dan Smoot Report* was instrumental in bringing you to the point of asking what *you* can do about saving the country from mushrooming big government, here is a checklist for you: Have you urged others to subscribe to the *Report?* Have you sent them reprints of a particular issue of the *Report?* Have you shown them a Dan Smoot film? Have you ever suggested a Bound Volume of *The Dan Smoot Report* for use by speakers, debaters, students, writers? Have you read and passed on to others any of the Dan Smoot books — *The Invisible Government, The Hope Of The World, America's Promise?*

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